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THE CHURCH OF SAINT MARY THE VIRGIN

139 West 46th Street, New York, N. Y.
(Between Sixth and Seventh Avenues)

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AVE

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No. 66

THE RECTOR'S MESSAGE

A HAPPY and blessed Easter to every one of you! It is our duty as well as our privilege to draw near to our Lord on Easter Day in a well-prepared Communion, and I hope, so far as possible, that every communicant of St Mary's will receive Holy Communion in the parish church on Easter Day. The hours of Masses are announced elsewhere in this number of AVE. And that we may prepare ourselves for worthy reception, frequent opportunities for making confession will be provided during Holy Week.

As always, and especially this year, the parish is largely dependent on a generous Easter offering in order to meet its bills. The needs this year are especially pressing, not only for the parish but for the whole Church. Our Presiding Bishop has warned us that unless we all come to the rescue, further drastic cuts will have to be made in the already too-meager appropriations for the Church's missionary work. That would be a tragedy indeed. I am praying that our Easter Offering at St Mary's may be large, so that from it we may be able to make a substantial contribution to the Special Missionary Offering for the Church's work. If you will do your part in giving sacrificially this Easter, you can make

our Easter Offering the banner one in the history of the parish. Then indeed, we shall all have a happy Easter. Let's have it!

Sincerely your friend and rector,

Granville Mercer Williams, S.S.J. C.

★

THE services of Holy Week, leading up to Easter, are easily the most dramatic and impressive of the entire Church year. And it is an unusual privilege to be able to attend these services in a parish where all the ancient Catholic usages are retained, and where there is a choir which can adequately render the historic music of the Church. For our Lord's Passion, redemptive death and Resurrection are the greatest spiritual drama the world has ever known, and take us into the presence of those eternal realities without which our little lives are weak and meaningless. Try, then, to make Holy Week a week of special devotion. If you can possibly arrange it, come to Mass every day, and at least once to Tenebrae in the evening.

As a help to those who may not be familiar with the Holy Week services we shall describe them briefly here, with a word or two in regard to their significance.

The Masses on Monday, Tuesday and Wednesday mornings are marked by no special observances, but the gospel for the day in each case is taken from the Passion narratives of one of the Evangelists. The whole story is rehearsed in advance, as it were, in order that we may better follow the great services of the last three days before Easter. Wednesday afternoon the Stations of the Cross are recited for the last time, and Wednesday evening is marked by the first of the three services of Tenebrae. This might

be called a musical meditation on the Passion. Selected psalms are sung by a choir of men in the sanctuary; there are nine scripture lessons, sung by the clergy, each followed by a respond, sung by the gallery choir. These responds represent the golden age of Church music — the great polyphony of the 16th and 17th centuries. During this service the church is gradually darkened, and one by one the candles on the hearse — a triangular wooden frame set up in the sanctuary — are extinguished, leaving one candle burning alone, representing our Lord. At the end this candle is taken back of the altar; the collect for Good Friday is recited in darkness. There is a pause; a slight noise is made; the lighted candle is brought back to its place, and choir and people leave in silence.

At seven o'clock on Maundy Thursday morning there is a festal High Mass, with communions. The best white vestments are worn; the *Gloria in Excelsis* is sung; the church bells are rung. To be sure, it is still Holy Week, but the Church breaks through the sombreness of the Passion to celebrate the institution of the Holy Eucharist. At the end of the Mass there is a solemn procession of the Blessed Sacrament to the Altar of Repose, where an extra Host which has been consecrated at this Mass is reverently reserved till the next day on an altar made beautiful with candles and flowers. A perpetual watch is kept before this altar until the next morning.

The Liturgy of Good Friday is a strange and moving rite. The altars are bare and undecorated; only the necessary candles are lit; the Blessed Sacrament has been taken from the High Altar. It is the Cross which is central, and for the remainder of the day a genuflection is made to the Cross instead of to the Sacrament. After the unusual ceremony of the "creeping of the Cross," when the congregation come to the sanctuary to kiss the feet of the crucifix, a procession goes to the Altar of Repose and the Host reserved there is solemnly brought back to the High Altar. No bells are rung; a wooden clapper announces that the Sacrament is being carried in

procession. The rest of the rite is brief, and marked by a sense of impending tragedy. There is no consecration; the Host is silently consumed by the celebrant; almost at once the ministers leave the altar, the candles are extinguished, and the Cross remains as the only object of devotion.

From twelve to three there is the Preaching of the Passion. Although this is not a liturgical service, it is one which draws many people. They come to watch with our Lady and St John at the foot of the Cross, and to renew once more their devotion to the Crucified. Good Friday evening, at eight, *Tenebrae* is sung for the last time.

The Liturgy of Holy Saturday is one of the longest and most interesting services of the year. It is derived from the night-long vigil which used to be kept from Easter Even to Easter Day. For convenience, however, the ceremonies of the vigil have been anticipated, and now occur on Saturday morning. The ministers come to the vestibule of the darkened church, and there bless the new fire, struck from a flint. A three-branched candle is lit from the new fire, and the procession enters the church; the celebrant intones three times, "The light of Christ," the congregation replying, "Thanks be to God." Next the great paschal candle, which will burn till the Ascension, is blessed by the deacon. The long plain-song blessing prescribed is perhaps the most beautiful specimen of this type of music employed during the Church year. There follows the chanting of twelve Old Testament prophecies, each followed by appropriate collects. Then a procession is made to the baptismal font, which is solemnly blessed, together with the new Easter water. At this time it is customary to baptize any catechumens who are present. The choir now sings antiphonally the Litany of the Saints, during which the ministers go to the sacristy to vest in white. They return to the altar; the organ bursts forth in joyous praise; bells are rung, and the *Gloria in Excelsis*, the angels' song, announces the first Mass of Easter, and the triumph of our risen Lord.

ON Palm Sunday the regular ten-o'clock Low Mass will be omitted. On Easter Day the ten-o'clock Mass will be said in St Joseph's Hall, in order that the devotions of those at Mass may not be disturbed by people entering the church for the High Mass by the Forty-seventh Street door. *Please make a note of these changes.* Extra tickets for the Palm Sunday and Easter High Mass may be obtained from the Secretary. If you write in for them, please enclose a stamped envelope. Those holding tickets should arrive before ten-forty-five, since at that time the doors will be opened to the general public.

★

CONFESSIONS in preparation for Easter will be heard in church at the following hours:

Tuesday, April 4.

Father Eckman, 4 to 5.

Wednesday, April 5.

Father Hoffman, 11 - 12.30 and 7 to 9.

Father Peabody, 4 to 5.

The Father Rector, 7 to 8.

Thursday, April 6.

Father Peabody, 2 to 4 and 7 to 9.

Father Hoffman, 4 to 6.

Friday, April 7.

Father Eckman, 3 to 5.

Father Peabody, 7 to 9.

The Father Rector, 7 to 8.

Father Hoffman, 3 to 5 and 8 to 9.

Saturday, April 8.

Father Peabody, 11 to 1 and 8 to 9.

The Father Rector, 3 to 5.

Father Hoffman, 3 to 5 and 7 to 9.

Father Eckman, 3 to 5 and 7 to 8.

WE are glad to announce that the Sisters have a splendid selection of Easter cards on sale at the Mission House. By now you will have recovered from the mixed emotions caused by the giving and receiving of Christmas cards. You have almost forgotten the excitement of selecting appropriate cards, the labour of addressing endless envelopes, the anxiety lest you had forgotten someone. No doubt you remember, though, the annoyance of receiving a beautiful card from Cousin Harriet, whom you haven't seen for five years. And it came too late to do anything about it. Here is your chance to get back at her! Send her a large and expensive Easter card, inscribed with some touching sentiment. Send it at the last minute. Then the next week you will receive an embarrassed and apologetic letter from her. Thus will you increase your Easter joy!

★

AT last the wails of the Editor of AVE have borne fruit! Here is something from one of our parishioners which he can proudly "edit," instead of having to invent. We print it with gratitude.

The purpose of Lent is to help us get down to the essentials of our religion, to purify our hearts from superficiality and vanity, to prepare us for a true appreciation of Holy Week and Easter. By our prayers and fasting and little self-denials we have tried to come closer to our Lord that we may be with Him as He offers the great sacrifice on Calvary for our redemption. It is fitting, therefore, that during this season the Church gradually takes away from us some of the less necessary "aids to devotion" and forces us to a more austere worship. Vestments and altar decorations are more sombre. The *Gloria in Excelsis*, one of the greatest of the Church's hymns of praise, is omitted that we may at this time draw near to our Lord in His Passion. During Passiontide the statues of our Lord, of our Lady and the saints are veiled — even the Crucifix is draped in violet — that we may learn to look beyond the symbol to the reality. The music used in the worship of God

s more restrained, and during Holy Week even the bells are silenced. There are no flowers on the altar, and during a part of the impressive symbolic service of Tenebrae and after the Mass of the Presanctified on Good Friday all of the altar lights are put out.

All this has, however, not a merely negative significance; nor is it due to a morbid preference for pain or desire to shun joy and beauty. Music and light and flowers and rich ornaments are fitting expressions of our worship of Almighty God, and they are abundantly used to express our rejoicing in the institution of the Blessed Sacrament on Maundy Thursday as well as on the great feast of Easter. But in both art and religion there is grave danger of putting too much emphasis on superficial magnificence and unrestrained emotionalism. That sort of thing leads to decadence. Gorgeous colouring and flowing lines do not make a great painting, nor is lavishness alone the standard of true worship. A continual effort must be made to see that the basic structure of a work of art is sound and noble, and that the whole will of a man as well as his senses and emotions are enlisted in the worship of God.

In both of these respects we at St Mary's are fortunate. The whole Catholic faith, with its tremendous moral demands, has always been preached here. And the architects of the church building have designed a structure which is a worthy embodiment of that faith. Often enough, perhaps, our attention is concentrated on the superficial ornamentation, on the paintings and statues which adorn our church. Often enough we fail to see its beauty because of our very familiarity with it. But at least during Holy Week, at Tenebrae, we see it under conditions of lighting strange enough to force even the least observant of us to notice and appreciate. In the darkness of the latter part of this service all colour and ornament are blotted out and we see the great sanctuary arches interlacing with the shadows cast by the oblique light from the Lady Chapel. All these strong lines lead upwards — into the darkness

of the high vaulting of the apse, lifting our souls toward the majesty of God Himself. Only the delicate tracery of the Tabernacle Canopy over the High Altar is clearly visible, and it too represents, frozen in stone, prayer directed upwards to God — the devotion of the best the mind and hand of man can create to the adoration of God.

When, after this vision, we again see our church in a more familiar light we realize that the colour and carving which enhance its beauty are also expressions of our worship of God, placed there to His glory. But we do not so easily lose sight of the important structural lines which underlie the more superficial decoration and keep this from being merely “prettiness,” such as the spring fashions ads are heralding.

May our Lenten devotions likewise bring us close to the heart of Christianity and enable us to understand the Passion of our Lord that we may come to Easter with our hearts filled with thankfulness and holy joy rather than any mere pagan rejoicing in those earthly pleasures which we have foregone for a season.

★

THE Annual Parish Meeting for the election of delegates and alternates to the Convention of the Diocese of New York will be held in St Joseph’s Hall on Easter Monday morning, April tenth. Polls will be open at 9 a.m. and close at 9.15 a.m. *Male* communicants who are regular contributors to the parish through pledges are alone eligible to vote. Three delegates and three alternates are to be selected. The Diocesan Convention is held in May.

★

THE Easter party of the Guild of St Mary of Nazareth will take place on Tuesday evening, April the eleventh, at six o’clock in the evening. Things to eat, and all sorts of fun. Everybody come.

THE Guild of St Mary of the Cross will hold its annual Easter party on Wednesday evening, April the twelfth, at eight in the evening. Regular weekly meetings of the Guild will be resumed on Wednesday, April the nineteenth, and it is hoped that the full membership will be in attendance, as a number of important things have to be considered before closing the meetings for the summer.

★

ON the evenings of April 19th and 20th, St Mary’s Dramatic Society will present its Easter production. The program will consist of three plays: one, as yet unnamed, will deal with present-day conflict, and was written by John Lohman; the second, *The Dream*, also written by John Lohman and broadcast as a radio drama on Good Friday of 1938; and the third, *Saint Laurence the Martyr*, in blank verse, written by Francis J. Kafka.

It should be of interest to all of the members of St Mary’s that these three plays were all written by members of the Society and of the parish. They are all three of a religious nature and should prove a fitting climax to the celebrations of Easter.

The curtain will rise at 8:15 sharp; the dates again are Wednesday, April 19th and Thursday, April 20th; and the admission is free.

The Society and members of the cast look forward to greeting every member and friend of St Mary’s on one of these nights.

★

OUR good friend, the Right Reverend Rocksborough R. Smith, D.D. Lord Bishop of Algoma, is planning to sail for England from New York shortly after Easter. This is good news indeed, for it means that the Bishop will be able, before he leaves, to spend a Sunday with us at St Mary’s. He has promised to preach and

to assist ceremonially at the High Mass on April 23rd, the Second Sunday after Easter. We hope that his many friends will try to be on hand then to welcome him and bid him "*Bon Voyage.*"

★

WORK is going along merrily with repairing and painting the fences at St Mary's Summer Home, Keyport, New Jersey. But, Oh, what disappointments! We had thought that everything was quite under control, when to our dismay we are faced with the sad problem of renewing about 275 feet of fence, which we had believed might have been repaired and painted. But the ravages of time will tell on thin wire. Now for the task of securing the means to renew the fence with much stronger wire and posts. Perhaps some good friend will want to give the fence as a memorial. A new but "wiry" idea! But there is always the bright side of things too. The old narrow and dangerous stairs which have caused so many sad countenances (we assume) in the past, have been replaced with wider and safer ones, through the generosity of Miss Sara Lawrance. Where are the stairs? In the Annex, leading from the second to the third floor. Some of the flooring is also being replaced, and will help considerably in keeping mice outside. Yes, God made mice too, but who would care to have one in bed? There is also the problem of water tumblers for the dining room. Hard as we try to keep them, they do break. If anyone cares to join our long list of "friends of the Summer Home," and help with our needs, please consult with Father Eckman.

★

SOME new and very beautiful vestments have been made for the Chapel of St Anne, at St Mary's Summer Home, Keyport, New Jersey. The material for the vestments was given by friends of the Summer Home, and they were made by the ladies of St Mary's Guild. Such a real and practical way of showing devotion to our Lord and His Church — the gift of material things, and the sweet

labour of love in making them beautiful for the glory of God. These vestments are not at all expensive as far as material is concerned, but the ladies of St Mary's Guild have made them look like very superior articles. In order that our parishioners may see what can really be done with a combination of little things, plus love and devotion, the vestments will be on display in St Joseph's Hall for your inspection after the High Mass on Palm Sunday.

★

MR Nold has arranged for five Monday evenings of music after Easter. On April 17th an organ program by Clarence E. Watters, organist of Trinity College, Hartford; on April 24th a concert of liturgical music by St Mary's Polyphonic Choir; and in May three recitals of organ music by Ernest White.

Mr Watters will play the fourteen pieces by Marcel Dupré which are meditations upon the Stations of the Cross. Dupré, one of the foremost organists, is, as well, an accomplished composer. His work, modern in character, has tremendous directness which is shown to advantage in this dramatic story. Here, as it has been presented at Trinity College, a commentary between the numbers will unite the various parts into a continuous whole.

The program of liturgical music by the Choir presents high lights from two musical epochs. The age of polyphony is represented by its three greatest composers in *Kyrie* movements. The motets are by outstanding writers of Italy, Spain, Germany, and two from that versatile Tudor period, the golden age of music in England. The range of style and expression is as great as the difference of geography, yet the whole was actuated by one aim.

Bruckner, of the mighty symphonies, is one in the forefront of music in the nineteenth century. His Mass in E minor, accompanied, gives a vastly different impression from that of the older music. Here a basis of dissonance and harmonic exploration colour

the great daring strokes of his brush. These peaks of music are vastly different in development—yet who can say if the one or the other has added more to the worship and glory of God?

The two April programs follow:

Monday, April 17

CLARENCE E. WATTERS

The Stations of the Cross—fourteen musical meditations . *Marcel Dupré*

Monday, April 24

A concert of liturgical music by the Polyphonic Choir

| | |
|--|-------------------|
| Kyrie eleison (Missa Ascendo ad Patrem) | <i>Palestrina</i> |
| Kyrie eleison (Missa Vidi speciosam) | <i>Victoria</i> |
| Kyrie eleison (Missa Bell' Amfririt' altera) | <i>di Lasso</i> |
| Ecce quomodo moritur | <i>Ingegneri</i> |
| Caligaverunt oculi mei | <i>Victoria</i> |
| Tristis est anima mea | <i>di Lasso</i> |
| Beata es Virgo Maria | <i>Gabrieli</i> |
| O admirabile commercium | <i>Händl</i> |
| Haec dies | <i>Nanino</i> |
| Turn our captivity | <i>Byrd</i> |
| Alleluia | <i>Weelkes</i> |
| <hr/> | |
| Mass in E minor (Grosse Messe in e-moll) | <i>Bruckner</i> |

★

FROM THE PARISH REGISTER

BAPTISMS

*"As many of you as have been baptized into Christ,
have put on Christ."*

January 15—Carol Diane Wilson (Infant)
January 28—Frances White Thomson
February 5—Lucretia Louise (Crater) Mudgett
February 5—Donald August Douet Simpson (Infant)
February 28—Christina Maresca

MARRIAGES

*"Those whom God hath joined together let no
man put asunder."*

February 4—Louis Edward John Joseph Javelle and
Shirley Arue Martland

BURIALS

*"Grant them, O Lord, eternal rest, and may
light perpetual shine upon them."*

January 11—May Morse Clarke

February 7—Therese Bishop

February 20—Bertha M. Albrecht

★

CORPORATE Communion for the month of April will be
as follows:

Monday, April 3, 8:00: (The Mission House): Associates of the Sisterhood of the Holy Nativity.

Wednesday, April 5, 9:30: St Mary's Guild.

Sunday, April 9, (Easter Day): Corporate Communion of the entire Parish.

Wednesday, April 12, 9:30: Associates of the Community of St Mary.

★

DURING the month of April the altar flowers are given in
memory of the following:

April 6—Maundy Thursday (High Altar), Emily Julia Arnold White.

April 9—Easter Day (High Altar), Joseph Gayle Hurd Barry, priest.
(Lady Chapel) Haley Fiske. (St Joseph's Chapel) Florence
Loretta and Sarah Elizabeth Jones.

April 23—Second Sunday after Easter, Emily Speir Arnold.

April 30—Third Sunday after Easter, Admiral Carl Theodore
Vogelgesang.

THE following contributions to AVE are gratefully acknowledged: Anonymous, \$5, \$1, \$5; The Misses Ashley, \$1; Mrs B. W. Brush, \$2; Mrs W. C. Dickey, \$2; Mrs Charles Graham, \$1; Miss Guichard, \$1; Miss Florence Haslam, \$1; Miss Elsie Long, \$1; Miss Mabel Long, \$1; Miss Millicent McLaughlin, \$5; Mrs E. B. Mansfield, \$.50; Mr James Montgomery, \$1; Mr Arthur Morel, \$1; Dr James Pike, \$1; Mrs William Prall, \$2; Miss Jane Rose, \$1; Mrs Frank Shiffmayer, \$2; Miss Orpha Townsend, \$2; Mr David F. Tuttle, Jr., \$1; Mr Keston Pelmore, \$2.

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It would be a great help if readers who value AVE would send an annual contribution towards the expense of its printing and circulation.

Inquiries concerning AVE should be sent to the Editor, The REVEREND FATHER HOFFMAN, S.S.J.E., 144 West 47th Street, New York.

To insure delivery of AVE, the Parish Secretary should be notified promptly of any permanent change of address.

KALENDAR FOR APRIL

1. Sa. *Feria. Fast.*
- ✠ 2. Su. PALM SUNDAY.
3. M. St Richard, B.C. *Fast.*
4. Tu. St Ambrose, B.C.D. *Fast.*
5. W. St Vincent Ferrer, C. *Fast and abstinence.*
6. Th. MAUNDY THURSDAY. *Fast.* High Mass, 7 a.m.
7. F. GOOD FRIDAY. *Strict fast and abstinence.* The Liturgy, 9.30 a.m. Preaching of the Cross, 12 to 3.
8. Sa. HOLY SATURDAY. *Fast and abstinence till noon.* The Liturgy, 10 a.m.
- ✠ 9. Su. EASTER DAY.
10. M. EASTER MONDAY.
11. Tu. EASTER TUESDAY. (St Leo is transferred).
12. W. In the Octave of Easter.
13. Th. In Octave. (St Justin, Martyr, is transferred).
14. F. In Octave. *Abstinence.*
15. Sa. In Octave.
- ✠ 16. Su. LOW SUNDAY.
17. M. St Leo, B.C.D. (From April 11).
18. Tu. St Justin, Martyr. (From April 13).
19. W. *Feria.*
20. Th. *Feria.*
21. F. St Anselm, B.C.D. *Abstinence.*
22. Sa. *Feria.* Masses of Our Lady.
- ✠ 23. Su. EASTER II. Com. St George, M.
24. M. *Feria.*
25. Tu. ST MARK, EV.
26. W. *Feria.*
27. Th. *Feria.*
28. F. St Paul of the Cross, C. *Abstinence.*
29. Sa. *Feria.* Masses of Our Lady.
- ✠ 30. Su. EASTER III. Com. St Catherine of Siena, V.

Days indicated by ✠ are days of precept, with an obligation of attendance at Mass. Days on which votive and requiem Masses may be said are printed in italics.

MUSIC LIST FOR APRIL

APRIL 2.—PALM SUNDAY.

| | |
|--|------------------|
| MASS, "Missa Cantabo Domino" | <i>Viadana</i> |
| Motet, "In monte Oliveti" | <i>Ingegneri</i> |
| Motet, "Pueri Hebræorum" | <i>Victoria</i> |
| Motet, "Tristis est anima mea" | <i>di Lasso</i> |

EVENSONG:

| | |
|--|----------------|
| Magnificat and Nunc dimittis, Tone VI, with <i>faux-bourbons</i> | <i>Tomkins</i> |
| Motet, "Adoramus te, Christe" | <i>Ruffo</i> |

APRIL 5.—WEDNESDAY IN HOLY WEEK.

TENEBRÆ:

| | |
|----------------------------------|-------------------|
| In monte Oliveti | <i>Ingegneri</i> |
| Tristis est anima mea | <i>Ingegneri</i> |
| Ecce vidimus | <i>Ingegneri</i> |
| Amicus meus | <i>Ingegneri</i> |
| Judas mercator | <i>Ingegneri</i> |
| Unus ex discipulis | <i>Ingegneri</i> |
| Eram quasi agnus | <i>Ingegneri</i> |
| Una hora | <i>Ingegneri</i> |
| Seniores populi | <i>Ingegneri</i> |
| Benedictus Deus Israel | <i>Palestrina</i> |
| Christus factus est | <i>Anerio</i> |
| Miserere mei | <i>Allegri</i> |

APRIL 6.—MAUNDY THURSDAY.

| | |
|--------------------------------------|--------------------|
| MASS, "Missa Orbis factor" | <i>Plain Chant</i> |
|--------------------------------------|--------------------|

TENEBRÆ:

| | |
|----------------------------------|-------------------|
| Omnes amici | <i>Ingegneri</i> |
| Velum templi | <i>Ingegneri</i> |
| Vinea mea | <i>Ingegneri</i> |
| Tanquam ad latronem | <i>Victoria</i> |
| Tenebræ factæ sunt | <i>Victoria</i> |
| Animam meam | <i>Victoria</i> |
| Tradiderunt me | <i>Victoria</i> |
| Jesum tradidit | <i>Victoria</i> |
| Caligaverunt oculi mei | <i>Victoria</i> |
| Benedictus Deus Israel | <i>Palestrina</i> |
| Christus factus est | <i>Anerio</i> |
| Miserere mei | <i>Allegri</i> |

APRIL 7.—GOOD FRIDAY.

| | |
|-----------------------|--------------------|
| THE LITURGY | <i>Plain Chant</i> |
|-----------------------|--------------------|

TENEBRÆ:

| | |
|---------------------------|------------------|
| Sicut ovis | <i>Ingegneri</i> |
| Jerusalem surge | <i>Ingegneri</i> |

MUSIC LIST FOR APRIL (Continued)

| | |
|----------------------------------|-------------------|
| Plange quasi virgo | <i>Ingegneri</i> |
| Recessit pastor noster | <i>Ingegneri</i> |
| O vos omnes | <i>Victoria</i> |
| Ecce quomodo | <i>Ingegneri</i> |
| Astiterunt reges terræ | <i>Ingegneri</i> |
| Æstimatus sum | <i>Ingegneri</i> |
| Sepulto Domino | <i>Victoria</i> |
| Benedictus Deus Israel | <i>Palestrina</i> |
| Christus factus est | <i>Anerio</i> |
| Miserere mei | <i>Allegri</i> |

APRIL 8.—HOLY SATURDAY.

| | |
|-----------------------|--------------------|
| THE LITURGY | <i>Plain Chant</i> |
|-----------------------|--------------------|

APRIL 9.—EASTER DAY.

| | |
|--|---------------|
| MASS, "Messe solennelle de Ste Cécile" | <i>Gounod</i> |
| Motet, "Hæc dies" | <i>Nanino</i> |

EVENSONG:

| | |
|---|-----------------|
| Magnificat, <i>Tonus peregrinus</i> , with <i>faux-bourbons</i> | <i>Byrd</i> |
| Nunc dimittis, Tone I, with <i>faux-bourbons</i> | <i>Byrd</i> |
| Motet, "Adoramus te, Christe" | <i>di Lasso</i> |

APRIL 16.—LOW SUNDAY.

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| MASS, "Missa festiva in E" | <i>Kromolicki</i> |
| Motet, "Christus surrexit" | <i>Anerio</i> |

EVENSONG:

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| Magnificat and Nunc dimittis for four voices | <i>Hunt</i> |
| Motet, "Adoramus te, Christe" | <i>Pitoni</i> |

APRIL 23.—SECOND SUNDAY AFTER EASTER.

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| MASS, "Missa Dona pacem" | <i>Desderi</i> |
| Motet, "O admirabile commercium" | <i>Händl</i> |

EVENSONG:

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| Magnificat, Tone VIII, with <i>faux-bourbons</i> | <i>Sixteenth Century</i> |
| Nunc dimittis, Tone III, with <i>faux-bourbons</i> | <i>Palestrina</i> |
| Motet, "O bone Jesu" | <i>Ingegneri</i> |

APRIL 30.—THIRD SUNDAY AFTER EASTER.

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| MASS, in E minor | <i>Bruckner</i> |
| Motet, "Alleluia" | <i>Weelkes</i> |

EVENSONG:

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| Magnificat and Nunc dimittis (Short Service) | <i>Byrd</i> |
| Motet, "Adoramus te, Christe" | <i>Perti</i> |

SERVICES

SUNDAYS

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| Low Mass | 7 and 8 a.m. |
| Matins | 8:40 a.m. |
| Sung Mass, with address | 9 a.m. |
| Low Mass | 10 a.m. |
| High Mass, with sermon | 11 a.m. |
| Evensong and Benediction, with instruction | 8 p.m. |

WEEK DAYS

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| Mass, daily | 7, 8, and 9:30 a.m. |
| Children's Mass and catechism, Saturdays | 9:30 a.m. |
| Matins | 7:30 a.m. |
| Holy Hour, Saturdays | 5 to 6 p.m. |
| Evensong | 6 p.m. |

*Other Services during the Week, and on Festivals,
as announced on the preceding Sunday.*

The Church is open daily from 6:30 a.m. till 9 p.m.

Adults or children can be prepared at any time for First Confession, Baptism, Confirmation and First Holy Communion.

The Parish Secretary's office is open at the following times:

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|------------------------------|----------------------|
| Mondays to Fridays | 9:15 to 1 and 2 to 5 |
| Saturdays | 9:15 to 1 |
| Closed on legal holidays. | |

SACRAMENTS AND OTHER RITES

CONFESSIONS

Father Williams, S.S.J.E., Wednesdays, 4:30 to 5:30 p.m. and Fridays, 7 to 8 p.m.
 Father Hoffman, S.S.J.E., Saturdays 3 to 5 and 8 to 9 p.m.
 Father Eckman, S.S.J.E., Thursdays, 4:30 to 5:30 p.m. and Saturdays, 8 to 9 p.m.
 Father Peabody, Saturdays, 3 to 5 and 8 to 9 p.m.
 Father Lightfoot, Sundays, 8.30 to 9 a.m.
 A Priest can always be seen daily at 7:30 a.m., upon application.

BAPTISMS.—Sundays at 3 p.m., by arrangement with the clergy. Proper sponsors should be chosen, and the mother should be churched.

MARRIAGES are solemnized only after arrangement with the clergy and after three days' notice has been given. A certificate of Baptism should be produced by both parties. Those to be married should, if confirmed, receive Holy Communion. A nuptial Mass is suggested. It is against God's law to marry anyone divorced, as long as the other partner is living. Marriages are not solemnized during Lent, nor on Sundays or Christmas Day.

SICK CALLS, Holy Unction and Communion of the Sick, on application to the clergy, in person, by telephone, or by post.

BURIALS.—The clergy should always be consulted *before* any arrangements are made. The bodies of baptized persons may be brought to the Chantry of the church at any time before the day of the funeral. It is the usual custom at St Mary's to have the funeral service a requiem Mass.

MUSIC.—Arrangements for music at weddings or funerals should be made directly with Mr Nold, the Director of Music.

PARISH GUILDS AND ORGANIZATIONS

All persons who come regularly to the Church of St Mary the Virgin are urged to ally themselves with one of the Guilds and thus take their share in the work of the Church and its missionary activities. Any inquiries concerning each particular Guild may be addressed to the Chaplain, who will gladly give information.

THE WOMAN'S AUXILIARY.—Second Fridays, Votive Mass for Missions, 9.30 a.m. Business Meeting, 10.30 a.m. THE FATHER RECTOR, *Chaplain*.

ST MARY'S GUILD.—For making and care of vestments. Working meetings, Wednesdays, 10:30 a.m. to 4 p.m. Corporate Communion, first Wednesdays, 9:30 a.m. Monthly business meeting, 10:30 a.m. The FATHER RECTOR, *Chaplain*.

GUILD OF ST MARY OF THE CROSS.—Works for the support of St Mary's Summer Home, Keyport, New Jersey, and for missions of the Church. Wednesdays, 8 p.m. Monthly devotional meeting, third Wednesdays, 8:30 p.m. Corporate Communion, first Sunday, 9 a.m. FATHER ECKMAN, *Chaplain*.

GUILD OF ST MARY OF NAZARETH.—For Young Women. Supper, Sewing and Games, Tuesdays, 6.30 p.m. Corporate Communion, first Sunday, 9 a.m. FATHER HOFFMAN, *Chaplain*.

GUILD OF HELP.—For forwarding the social service work of the Church. Meetings as announced from time to time. The FATHER RECTOR, *Chaplain*.

ST MARY'S DRAMATIC SOCIETY.—FATHER ECKMAN, *Chaplain*.

GUILD OF ST VINCENT.—For Altar Servers. Last Monday of the month, 6:30 p.m. FATHER HOFFMAN, *Chaplain*.

KNIGHTS OF ST MARY.—For Young Men. Mondays and Thursdays, 8 p.m. Corporate Communion, the Sunday after the first Thursday, 9 a.m. FATHER HOFFMAN, *Chaplain*.

CHURCH SCHOOL.—Saturdays, Children's Mass and catechism, 9:30 a.m. Sundays, Sung Mass, 9 a.m. FATHER ECKMAN, *in charge*.

CHURCH OF ST MARY THE VIRGIN, 139 West 46th St
ST MARY'S HOUSE, Society of St John the Evangelist
144 West 47th Street. Telephone: BRyant 9-0962

The Rev. Father Williams, S.S.J.E., *Superior*.
The Rev. Father Hoffman, S.S.J.E.
The Rev. Father Eckman, S.S.J.E.

THE MISSION HOUSE, Sisters of the Holy Nativity
133 West 46th Street. Telephone: BRyant 9-3232

The Sister Ruth Mary, S.H.N., *Sister-in-Charge*
The Sister Mary Gertrude, S.H.N.
The Sister Mary Constance, S.H.N.
The Sister Sheila Raphael, S.H.N.

THE PARISH HOUSE, 145 West 46th Street

The Rector's Office. Telephone: BRyant 9-0962
Miss Elizabeth Doremus, *Secretary*. Telephone: BRyant 9-0962
The Rev. Father Peabody. Telephone: BRyant 9-8858
The Rev. Father Lightfoot. Telephone: SChuyler 4-6276
Mr Raymond Nold. Telephone: BRyant 9-5913

Mr Philip C. Bardes, *Undertaker*. Telephone: STillwell 4-2357

MR NEWBURY FROST READ, *Parish Treasurer*
373 Fifth Avenue, New York

The Church of St Mary the Virgin is supported largely by voluntary offerings through the use of weekly envelopes. Persons desiring the Duplex Envelopes for the support of the Parish and Missions are requested to apply to one of the clergy after High Mass or Evensong on Sundays, or to communicate with the Parish Secretary, Rector's Office, 145 West 46th Street.